611 I think he[1] said it is possible to pay part of
614 the bride price and then to give some of the
583 children to the mother's group. This is not so
582 important, however, as the usual marriage is endogamous. They prefer to marry within the sib. They may marry out also. They have the same term for all cousins, and may marry with any cross or parallel cousin. Descent is patrilineal. Female descent is traced too, and thus there may occur cases of double descent with patrilineal emphasis and endogamy and clans. This is remarkable.

784 They also have totemism here with animal de-
824 scent and tree descent. A member may not kill or eat the animal totem and may not cut or burn or use in any way the wood of the tree totem.
583 Two of the latter are ficus and lontar. The
554 amount to be paid as a bride price is a matter
614 of pride. Many kampongs have only one voi, but others have several.

197 The language of Ngada is related to that of
193 Ende and is very close to Nageh. Manggarai speech, however, is quite different. Arndt says there are no affixes in Ngada, but instead they use particles.

614 Correction: Not all voi have women as an-
565 cestors, but most of them do. There are four
582 classes (not three as van Staveren[2] says). These are the nobles (ata gai or gai meze), upper commoners (ata gisa or gai giza), lower commoners (azi ana) and slaves (ata hoō). An upper woman may never marry a lower man, but the reverse is all right. The peo still stand.

124 We talked about the possibility of working in a Ngada kampong, but the Soa area has already been covered, and Arndt has a book nearly ready on the sociology of Ngada. There is practically nothing on Manggarai, so we decided to go to Ruteng first. We left in the afternoon, and after a hard drive, largely in the rain, we

[1] [i.e., Arndt, pastor in Ngada area--Analyst]
[2] [See bibliography, cat. 113--Analyst]